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FOLK-LORE SCRAP-BOOK.

FOX POSSESSION IN JAPAN. — The "Japan Evangelist," May, 1900, furnishes a curious account of a case of this disease, taken by the reciter of the occurrences, Miss Harriet M. Browne, to be a case of actual demoniacal possession. The patient, Nishiyama Tsugi, fifteen years old, was adopted in infancy by a man and his wife named Nishiyama. At the age of nine years she ran away from home, desiring something more exciting than the lonely country; after a year she returned, only to steal and once more take her flight; after this, according to her own account, she was servant and nurse girl in a prostitute house, and, leaving this, took to the life of the lowest beggars, sleeping in the mountains, in graveyards, or in beggars' huts, a companion of thieves and pickpockets as well as vagrants, and associating herself with a young man in the commission of a burglary. She then came to the orphanage, from which she had been kept by the popular belief that the blood of the children was taken from them while alive, and here manifested tokens of epilepsy and dangerous mania. The sequel may be told in the words of Miss Browne: —

"We found that she greatly feared the well god and the rice god, Inari, and his messengers, the foxes. She told us that, the first year after she ran away, a kind landlady told her that she had inquired of the oracle at a temple to tell her what was the matter with O Tsugi, and that it had said that O Tsugi's mother's spirit had possessed her child because the blind woman she was with had treated her cruelly.

"On the afternoon of the fifth of January she had a much worse attack than before. We tried to bind her, but could not, as she showed such strength, and it took several to manage her. She would not pay the least attention to what was going on around her, nor could she be roused, nor would she turn her face toward any one. During the two former attacks she had acted in dumb pantomime, but during this one she talked incessantly. At first the words and actions were those of an infant just learning to walk. Then after a time she changed and said, as if it were a third person addressing herself, 'Your father has come on an errand from your mother;' and she replied angrily, 'What do I want with my father?' with other abusive words. Then, changing again, after further talk she said, personating the patron god of Chofu, 'You stole offerings from me, you did! I saw you steal food from Inari in Bakan, and I kept still, but now you have come to Chofu and stolen three eggs that were offered up to me. You return them at once, I tell you!' 'I have n't any eggs. Please forgive me.' 'Return them, I tell you, or I will do something dreadful to you.' 'Well, forgive me, and I will work hard and replace them.' 'Mind that you present them as offerings. Just bringing them to me won't answer. If you don't, I'll pinch you,' suiting the (invisible) action to the words; at which she cried out, '*Aa itai!* [O, it hurts!] Do forgive me! I'll replace them.' 'Well, I'll forgive you if you make me the offering, but if you don't, I'll pinch you well.' Saying this, she fell as before and

waked as usual in a few minutes. During this attack also, as soon as the members of the household recovered from the fright, and collected their thoughts to kneel and pray, she soon became quiet, and the demons left her. It may sound only amusing written down; but I assure you to see the evil face and actions, and hear the evil spirits as they in turn use a human being to say and do what they will, the face and voice changing with the speaker — to have indisputable, visible, and audible evidence before one that demons are in one's house, tormenting and using at their will one of us, who but a half hour ago was laughing and talking with the rest, is a fearful experience that is apt to shake even pretty strong nerves.

"The next attack was on the evening of the eighth, when suddenly, while happily engaged with knitting, she began laughing a fearful laugh, and her features changed, becoming distorted into a resemblance to foxes. She called out and beckoned as to some one at a distance with great delight, saying, 'Oh, come! I'm so glad you've come!' 'Yes, I've come!' breathlessly, as if she had been running; and then the evil spirits who personated foxes had a fine time together, laughing and talking and joking. One said: 'I know where there are some nice offerings in Bakan, eggs and fish and rice. Let's go and get them,' and off they went apparently. 'Don't talk so loud; they'll hear us.' 'Oh, here they are. Put them in your sleeve.' 'We must cook them. You go and buy some *oshitaji* [soy] and I'll make the fire. Put on your hat and go through the graveyard, and hide it under your hat.' 'How well it burns! Now it's boiling. Ah, you've come back, and now it will soon be done.' 'Yes, oh how good it tastes! How jolly this is!' . . . 'Well, let's go home and we'll come again.' Saying which, she bounded out of the room as if about to leave the house. We brought her back to the dark room, and then she became possessed by a demon personating her dead mother's spirit. First she said several times '*Gomen nasai!*' as if a visitor at the door; then, 'I am the mother of the girl you call O Kane. Her name is O Tsugi. I have come *100 ri* from Amakusa. She was treated so badly that I entered into her, and went with her to Kumamoto and to Hiroshima and back again; but now she is so well cared for here I will leave never to possess her again. But you must give me an offering of a bunch of rice-balls — enough to last for three days on the journey back. It will take a good many, for I have many maidservants (*koshimoto*) for whom I find it hard to provide food. Then you must put them in a bundle on my back. It will not do just to give them to me.' No one replying to her repeated request, she angrily exclaimed: 'The master of this house is deaf in his ears; he won't listen. I tell you I shall not leave unless you give me a rice-ball. Do you hear? If you do that, I will leave never to come again.' The girl could hardly be hungry, for she had just eaten a hearty supper. It must have been a half hour that she kept repeating this demand, at last pounding the floor, and shouting it out in a voice that we heard clear out on the street. At this time I returned from prayer meeting. God had been preparing my heart for months, showing me the personality and presence of evil spirits about us and impressing deeply on my mind his promise to his disciples that

He has given us *authority* over all the power of Satan. In the strength of this I spoke to the evil spirits in his name. We had been unable to quiet her before, but she listened while I said: 'This house and all in it belongs to our God Jehovah. We will never give so much as one rice grain to such as you. Go and get offerings from those who worship you.' I commanded the evil spirits in the name of Jesus to come out of her and never come again."

The demon was exorcised by prayer, and by reading appropriate passages from the New Testament, namely Mark ix. 14-29, Matthew xvii. 14-20, Mark v. 1-20, and after struggles, in which the patient exhibited intense fear, she recovered, and proved herself in the future an obedient pupil.

In noticing this case, the editor of the "Japan Evangelist" cites from the "Japan Mail" the notice of a series of articles by Mr. Haga Yaichi, now appearing in the "Teikoku Bungaku."

"A series of articles on 'The Fox in Japanese Literature' is appearing in the 'Teikoku Bungaku.' The writer is Mr. Haga Yaichi. The general conclusion which Mr. Haga reaches is that in the main the qualities attributed to this animal, and the symbolic expressions which Reynard has given to literature are the same in the East and the West. Mr. Haga gives a large number of examples, a few of which we quote: Just as in English the fox is used as a symbol of craft in 'foxy, fox-like, foxish, and foxiness,' etc., so we have *Kôgi*, suspicion, *lit.*, to suspect like a fox. A lattice door, because in Japan things are often hidden behind it, is called *Kitsune-do*. An arrow that glances off into the air without striking the object aimed at is called *Kitsune-ya*. False fires are called *Kitsune-bi* in Japan and 'fox-fires' with us. Weather that is made up half of sunshine and half of rain is called in Japan *Kitsune-no yome-iri* (a fox's wedding) and 'fox-weather' in England. The word is used to describe certain plants in both England and Japan. There is in Japan the *Kitsune-bana*, the *Kitsune-mame*, the *Kitsune-azami*, the *Kitsune no chabukuro*, and others, as there is in English the 'fox-glove, the fox-grape, the fox-tail,' and so on. Æsop's fable about the fox deceiving the lion has its counterpart in the Japanese tale (borrowed from China) about the fox that made use of the tiger in the same way. Hence the Japanese expression *Tora no i wo karu kitsune*. Where the East differs from the West is in the wonderful transformations that are ascribed to the fox in China and Japan and the power to bewitch people said to be possessed by it. As far as my knowledge goes, says Mr. Haga, there is no instance in Western literature of foxes transforming themselves into human shape for the sake of obtaining human offspring. But this practice has constantly been resorted to by our Japanese foxes according to certain authorities. Mr. Haga is of opinion that most of Japan's fox-lore is borrowed from China. In that country, however, Mr. Haga observes, the fox is by no means exclusively used as a symbol of various types of wickedness. It is often spoken of in terms of praise, and a very high destiny is assigned to it. After fifty years it is said to transform itself into a woman and to beget children; at the age of a hundred it assumes the form of a very beautiful woman, or becomes a man, according to fancy. It

is said to have great foresight and in all matters to be far more knowing than man. At the age of 1000 it is transformed into a god. Mr. Haga explains that in very ancient Japanese literature, though there is mention of almost every conceivable kind of transformation, there is no instance of a fox being described as transforming itself into a human being with a distinctly sexual object in view in the way that it is habitually said to do in China. This abomination of literature ancient Japan was free from, according to Mr. Haga. But in later days these revolting transformations are constantly said to have taken place in Japan, and all the supernatural powers attributed to the animal in China were ascribed to it here. Religious teachers helped to perpetuate the superstitious awe felt for the animal, and often represented themselves as possessing power to counteract its influence. Serious incurable diseases are often called *Kitsu-ne-tsuki yamai*, originating with the story of a fox whose spirit entered the body of the man that had killed it, and caused the man to contract a mortal disease. Mr. Haga has collected a very large amount of material bearing on the subject, and his essay is well worthy of being published in pamphlet form."

NOTES AND QUERIES.

THE CELESTIAL BEAR. — Since the publication in the preceding number of this Journal (p. 92) of the paper thus entitled, the author's attention has been drawn to Mrs. Zelia Nuttall's valuable paper on American Astronomy, in which is suggested an origin of the svastika in the circular motion and four seasonal positions of the stars of this asterism. If I rightly remember, the same suggestion has been made as to the source of the svastika in the eastern continent by Hewitt, in his "Ruling Prehistoric Races of Asia." When we recall that many authorities regard the svastika as a symbol of celestial motion or revolution, the suggestion becomes at least worthy of careful consideration. It is neither difficult nor unjustifiable to consider, for example, the probability that the elements of the primitive Bear legend would, when conventionalized in art, give rise to such a figure. The fact that the svastika has not been found among the less advanced Indian tribes of the north is of little account as an objection, when balanced against the use of the symbol by the Pueblos and other tribes who were acquainted with a form of the Bear legend. Nor does Dr. Brinton's objection as to the svastika as a symbol of revolution — that it presupposes the knowledge of the wheel — hold good against this conspicuous and easily observed revolution of the celestial Bear, which we find has played a part so important in myth and legend.

Stansbury Hagar.

MAP EXHIBITING THE STARS OF THE CELESTIAL BEAR (p. 92). — In consulting this map should be taken into consideration the following remarks, intended by the author to appear on the map, and omitted through misapprehension : —